# THE HERALD THE GOLDEN AGE.

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Contents:

Comets

The Roslcrucian Brotherhood

The Powers of Man

Simpler Foods  $R \mapsto t E_{\epsilon} P(k)$ ,  $M(D_{\epsilon}, T, K) \in \mathbb{N}$ 

The Outlook ... ;

Materialistic Science ... Frederick 17 Mar 13

The state of the s

Life and Beauty

Oh, the Cost of It

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To proclaim a message of Peace and Happiness, Health and Purity, Life and Power.

To hasten the coming of the Golden Age when Love and Righteonsness shall reign upon Earth - by endeavouring to promote universal Lenevolence by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God-physical and ricral-us a practical remedy for the misery and disease which afflicts

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

To advocate the adoption throughout Christendom of a bloodless an natural diet, because the practice of eating the flesh of animals

1st.-A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

and.—A transgression against Moral Law, because it involves the massacre of millions of sentient creatures, and the infliction of an appalling amount of cruelty which is totally unnecessary.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes -Companions and Associates-the former being abstainers from flesh, ash, and fowl, as food; the latter from flesh and fowl only.

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## BOUND VOLUMES OF "THE HERALD OF THE GOLDEN AGE."

BOUND IN WHITE ART CANVAS WITH GOLD LETTERING.

These Volumes record a protest against the inhumanity of the Age in general and Camivorism in particular. By perusing them, young men or women who wish to qualify themselves to take a prominent part in the work of the Foed Reformation, may obtain the requisite knowledge and also much inspiration for altruistic service. The volumes for 1901 are already sold out but those of 1808, 1899, and 1990 can still be supplied. A considerable number of useful Vegetarian Recipes, and also Dietetic Information will be found in them. Price Three Shillings. Post Paid.

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#### "HERALD OF THE GOLDEN AGE" THE

Is published on the 1st of each month, and may be ordered of any Newsagent, or at any Railway Bookstall, or it can be obtained direct from The MANAGER PAIGNTON. ENGLAND, for 16 per annum. Suitable Articles, Poems, and News, will always be welcome.

## LONDON PUBLISHERS:-



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Published Monthly.

ONE PENNY

## Comets.

Faith demands acts n, not teats .—i demands of the place of a chee-—sole origin of our salvation .—it leeks Christians capable of living, We will die for this, above all Christians capable of saving. We will live for this.

The popular idea of a comet is a body which is fantastic and independable some fancy wanderer, aimless and

objectless, uncontrolled by law and the uncontrollable.

But such was not the idea of the ancients, and their depicturing of the place and function of comets in the

scheme of the Cosmos was no further from the truth, whilst it was much nearer to the realm of beauty and of poetry than the prosaic condemnation of the moderns.

To them the comets were living messengers of God, carrying fire in their arms they were fiery spirits going forth into the mighty-void and lighting up dead earth worlds to renewed power and glory—they were great

angel forces, Ishfaras of the Central One, going out like fiving whirlwinds into the fathomless abyss and finding out stars and suns and planets, lying dark and silent and useless, but only waiting the touch of the flame-clad spirit to set them on fire for wons of active service.

Last month the message of the fixed stars was upon me, and I called upon the multitude who have had their hearts touched with the fire of divine compassion and of humane pity to stand ever with unveiled faces, each in his own appointed place.

The many of the world are not called to wander, but they are all called to shine out the light they possess, be it small or great.

To the many of the world there is no mission of majestic solemnity laid upon them to go out into the unknown and to create, but to every one there is the message of the fixed stars.

Be not ashamed of the light that is within you, but confess and deny not when the world asks you whether you belong to the disciples of the Humane and to the band of those who eat not of the slaughtered.

"Be not ashamed of your Humane Dietary."

Fo-day another spirit is speaking to me, I hear the voice of the Comet calling to the few, to only the very few.

The nery messenger of God is abroad in the world, and new souls, long waiting for life, have been touched with the flaming torch.

The messengers of the fiery cross are passing from land to land and from continent to continent, and where the pile is laid the fire is kindled and new beacon lights are springing up

New Stars are coming into being and into beauty.

Not indeed new stars by one creative touch, for the Cosmic law is always the law which moves by slow degrees and silent methods until the psychic moment is reached and then! Then a new life lives and a new star shines out its refulgent be out.

But it is only the smal act of an age-long preparation. No fiery flame can set ablaze the adam intine rocks and make them burn

But for long ages the concentrated carbon and the volatile gases have been collecting until the great pyre is ready. Full filled indeed with the potentiality of life but waiting the mystic birth and the genesis of the vital spark.

The comet messenger of the mighty one comes with sweeping flight from the darkness of one abyss and leaves his hot kiss of burning flame upon the silent lonely pyre and disappears again with a speed that non-can measure, into an abyss beyond.

But he has not come in vain. The messages of his burning bosom and of his fiery breath have fallen upon the cold and silent pyre and lo! a new star blazes up in the firmament of heaven!

To-day there is the same creative force at work in the cosmos of human souls and bearts, and new truths like flames of burning fire are being entrusted to the winged messengers of God to carry in their hands and arms and bosoms, and to bear like burning coals upon their tongues throughout the world.

For long centuries the building of stick to stick and coal upon coal has been going on.

Each age has added its quota of development its own log to the heap and its own coal to the pile

One age learned that gladiatorial shows must cease, but it needed the martyrdom of a messenger of truth to teach the human heart that such things are alien to the progress of the human race and to the spirit of humanity!

Another age has learned that the subjection of the human race to the human race in life-long bondage must cease, but it needed the fiery messenger of devotion to go out into the world abyss and proclaim the message of Freedom to those whose hearts were ready to learn, but who had, till that time, thought nothing of the matter.

Then a world still ever progressing was one day startled to find in the sky new stars proclaiming that

## animals also bave rights;

but these stars, too, which have gone on multiplying without number, have been kindled into blazing being by fiery messengers filled with the enthusiasm of a sacred message entrusted to them, – the mission preachers of Humanity!

The world slowly but surely and still further progressed towards the humaner ideal, and then the Comet prophet comes with burning lips and zeal that none can quench, to light up the piles that have long been preparing.

Even after this message has been preached the neverresting wheel grinds slowly on, and men learn that every summit reached is but a stepping stone to one still higher, and they dimly recognise that until the sublime Centre of the All is reached there can be no rest and finality can not be achieved.

Throughout the wide expanse of peopled worlds the flashing meteors have been seen afar, and men have come to learn that there is a truth abroad which some have seen, and they are whispering to each other, and saying that abstinence from slaughtered flesh for food must come to those who fain would take the higher step.

There is a call then to the few. A call to arms. A call to service!

Waiting men and silent women are ready for the trumpet call. Dark souls in all lands are ripe for the spark of light and of leading which will make them burn up into a brilliant life of devotion to this latest ideal of a Humane Dietary.

Men and women by their thousands are conscious that cruelty in Food is as wrong as cruelty in Sport or cruelty in Science and they are only waiting to be told once and told authoritatively that

## all butchery is cruelty,

that they are only waiting to be told once and told authoritatively that

## all flesh food is unnecessary,

and they will, with gladness, raise an anthem song of joy to heaven in thankfulness that they are henceforth free.

Free from the taint of animal blood-guiltiness. Free from the bondage of animal eating. Free from the need henceforth to find flimsy excuses to justify personal selfishness; and free from that hypocrisy which pretends that flesh is eaten as a *duty*, when the inner soul knows that it is only taken as a *pleasure*.

There are thousands ready and waiting for the message, but who is able to take up the burden of the prophet's mantle and to go out and deliver it!

It is ever so-the messengers who can bear the sacred fire and not be burned therewith are always few.

But the call to-day is for messengers—for sacred messengers to tell out the gospel of a Humane Life.

Be strong to hope, O heart I
Though day is bright.
The stars can only shine
In the dark night.
Be strong O heart I
Look to the light.

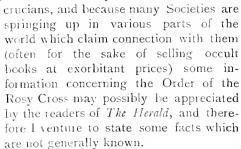
Be strong to love, O heart!
Love knows not wrong;
Didst thou love creatures even,
Life were not long.
Didst thou love God in heaven
Thou wouldst be strong\*

'Adelaide Anne Proctor.

Peter Davidson.

# The Rosicrucian Brotherhood.

In consequence of the increasing interest which is being manifested by seekers after truth concerning the somewhat mysterious Fraternity known as the Rosi-



In the first place I will mention certain misapprehensions which exist, the chief of which is to the effect that the

road to initiation in this ancient Brotherhood lies through Freemasonry. Masonic manuals teach that after passing through thirty-two degrees or stages of progress in Masonic lore, aspirants can be initiated into what is known as the thirty-third or "ne plus ultra" degree—that of the Rosy Cross—the ceremonials and symbolism of which are of the most sacred description because they have been to a large extent borrowed from the genuine Rosicrucian mysteries. As a matter of fact, it is extremely difficult to find a Freemason anywhere who has reached, or even aspired to, this high degree. It would be all the better for the prestige of Masonry if more of its members did so.

Masonry has no vital connection with the Rosicrucian Fraternity, for a man may pass through the Masonic degrees and yet know but little about the spirit which dominates the true Rosicrucian.

Rosicrucians are not made by passing through ceremonies nor by studying symbolic manuals, and they recognise each other by surer signs than secret grips and passwords. Any man can become a Mason, but not one man in a hundred can become a Rosicrucian. Material wealth will buy the highest honours in Masonry, but in the Rosicrucian Fraternity, spiritual wealth alone wins for its possessor the honour and esteem of the Brethren. Freemasons lay much stress upon ritual and attach much importance to occupying the chief seats at their feasts, but in the Order of the Rosy

Cr is not so for he that  $w \in \mathbb{N}^{n}$  =  $\mathbb{N}^{n}$   $\in$  1 the extant of all, and the ministering spirit is more earnestly desired than any title.

Another popular fallacy, if I may judge by the advertisements which are to be seen appearing in certain journals in America and elsewhere, is to the effect that Rosicricians sell their secrets and are prepared to initiate any person into their mysteries for a consideration in cash. The gualibility of the public causes such advertisements to appear, and those who see them may take my word for it that they are issued by persons who not only are unconnected with the Fraterinas Rosac Crucis, but are ignorant of its spirit and timodus operacilis. True Rosicrucians do not sell the priceless gents of truth which have been revealed to them; they give them without money and without price to those who are able to receive them and are likely to profit by them.

In the past centuries, and especially in the Middle Area, when freedom of speech or thought were often considered. It be capital offences, the Members of the Borrestond wire compelled, for purposes of self-projection, to some indiction selves with mystery and secrecy, if enoughed the relation tries were mere alchemistioning and deavisor and respective osopher's stone. If and the metatrician is virially a new order but scanty historic record of their after we could be an expected with a came into being during in detail response to the area of the Rosjonic ians have lived and carried out the response to the world's history and in most plant of the response Lonely but majestic outsith y have measured a wave free destines of mental himolds. The world is the response to the mental himolds of the world and then deviated to the response of the mental himolds. The world is the mental wave free destines of mental himolds. The world is the mental himolds of the world and the mental himolds.

The last misapprehen are with line of the group of to the effect that the Brotherloof line is velocity on the way with imfide ityl or with cut in the research of the area posterous fallary, for Roberts are considered and they in to solve gare, lead if No well is the research exemplar and teacher, but speak in Hollows in the research assemblies. They are considered if Hollows and self-action by observing the areas of the read with the instituted for His follows:

What manner of menture they? It is to the considering after Truth, aspirants after the highest Wildow after the bulk manner of for their manners but that they may become better quanted to give God and Humanity and to help their felt with its more existing a upward towards the higher planes of constraints. In known and unrecognised except by highly with a fiderical dwelling in "the shadow of the mode are voluntarily bearing a humble shadow of the tenders as toll which the redemption of mankind from darkness and evil, renders necessary on the part of the mode of God, sorrowful because of their sympathy with pair yet alway rejoining they go their ways quietly and wathout often and happier.

What of their much talked of "secrets". They are such as the children of this would do not apprehend, but resertible are of much worth and pre-iousness. Induce migrand abiling Peace, overcoming and transforming Power, lear vision that makes right Perception of men and things and eternal verities possible, Faith to do and dare and suctince—these are some of them. And those who win their way to the Light that shines beyond the realm of the Shadow are not far from Illumination and Realization.

Sidney H. Beard.

# The Powers of Man.

as I sat in the live to a strainy of St. Paul's Cathedral toy from Florg on to dwell on the Christian teachings at our the slive total rury, and the great rush and the great rush are to the christian teachings.

It is a tearmi and wonderful ystery that anyone with an open lines, and still offer, with a crucifix I tore him, an possibly eight to the decental ties transfy involved in the heating can be anything but an forter and an adjuntation.

There are many werkers against vivise to nowbor are, nevertheless, ho meater (and this common prolated to a son why the cowellter of end evoca tall so short of the hood of the martyrs is

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Is there to the period of the St. Paul te's us, speaking tilt eigh the hely the t, that the Chinch of the living G d is the prear and ground at the truth; and ne absolutely ordered the Thessaloma part of the innigh. "Withdraw yourselves from any brother that walketh

di orderly and not after the tradition which he hath received of us." And it is from this same tradition that we have received instruction concerning the abstinence from blood food.

Is there no sin in cruelty? How about the command "Be ye merciful as your Father which is in heaven is merciful?" Can we fancy the Divine, or even a saint, persisting in pleasing his palate at the cost of suffering, of such awful torture, to others, such awful demoralisation to human beings, as is implied by the existence of slaughter houses, especially in America and England.

Is there no sin in injuring "the temples of the Holy Ghost" as St. Paul calls our outside coverings? We are responsible to our Maker for our body as well as for our soul. Have we any right to mar His property, to make our own husks diseased and unclean, so that the ego cannot rise and do its daily work there as He would have it done? Overwhelming evidence shows that through eating dead bodies we do this.

Is there no sin for immortal spirits, raised through the incarnation to a more than angelic union with the Divine, if we will have it so, to build up such a coarse opaque covering round the ego that it is quite impossible to see the things of the spirit through it?

Is there no sin in introducing among the loving kindhearted nations of the East the flesh eating that, when they take to it, is a short and easy road to demoralisation?

Is there no sin, in fine, in the self-love that will sacrifice others, soul and body, to its bodily appetite?

In what way are persons who act thus superior to the vivisectors, since both sacrifice their own souls, as they sacrifice the bodies of others, on the altar of "self-ease, selfappetite or self-glory." A Member of the Catholic Church.

## Our Debts.

I do not know much about the "upper circles" of society, but one cannot read the most cursory account of their frequent and various illnesses, without being impressed with the fact of their share in this "National Debt" to the laws of health, broken every day by the average inhabitant of our Great Empire. What the next generation will show of stamina, of power to withstand the daily wear and tear of an increasing strain on brain and muscle, remains to be seen by those who fill our places as the critics and grumblers over the decay in our National Constitution from preventible causes.

We have Science with its painstaking researches holding up a warning hand against the use of uric-acid-making foods, and drinks, and drugs; we have Experience with its painbearing complaints against the lack of hygienic knowledge in our schools and colleges; we have chairs of every "ology," understandable or non-understandable, under the sun, except a chair from which the laws of our common physical Humanity can be impressed on the future teachers, preachers, physicians and law-makers, so that they may know how, first, to keep their bodies well and fit for their duty to themselves and their neighbours, and so be a real help instead of a continual source of anxiety to a public who look to them for guidance and encouragement in the upward path.

We have the highest medical, scientific, and practical authority, that on a non-flesh diet, men and women can and do live healthily, happily, morally; and since this is a proved fact, it is merely the bounden duty of every one who professes the name of Christ, or the name of Buddha, or the name of Humanity, to avoid all needless exposure to disease, all needless cruelty in procuring what is wholesome, all needless expenditure of time, money, labour in preparing a diet which will build up in health, instead of an increasingly more and more devitalising and moribund condition of mind and body.

Agnes S. Hunter.

# "The Simpler Foods."

A mong books dealing with Food Reform, which have appeared in recent years, two of the most notable are "Muscle, Brain, and Diet,"\* and

"The Failures of Vegetarianism,"† both from the prolific pen of Mr. Eustace H. Miles, M.A., of collegiate and athletic fame.

In the Introduction to both, he enters a strong protest against

> the use of the word "Vegetarianism" as used to designate a diet from which flesh is excluded, on the ground that it is misleading, being in the average mind associated with the use of

vegetables and vegetables alone-especially with potatoes and cabbage-and further "that it has misled hundreds, if not thousands, into a haphazard, unscientific, unnourishing, bulky, indigestible diet of which the physical effects may be simply lamentable." Again, he says, "I utterly refuse to be called a 'Vegetarian' for this reason"; and he insists on the pressing necessity of

the early adoption of some less misleading term to designate a diet which consists not only of vegetables, but more largely of fruit, nuts, and animal products such as cheese, butter, milk, and milk products.

The sub-title of his chief book describes it as "A plea for the Simpler Foods." Not the least interesting (and for general readers, probably the most convincing) part of this book is the record of the writer's personal experiences following his adoption of the "Simpler Foods." He began using them, he tells us, "as an experiment and without a particle of faith," in the face of much well-meant opposition, and then he narrates how under this regimen he steadily recovered from a condition of serious physical disease and mental prostration, finally attaining his present status of exuberant health, with greatly augmented powers of activity and endurance.

Mr. Miles deals with the question of Food Reform from almost every conceivable point of view in a style at once clear, concise, and intensely practical. Whilst fully recognizing the cogency of the humane law in ethical arguments for a fleshless diet, he does not press them: they are, he thinks, beyond the power of the average carnivorous man to appreciate; but he believes that if such an one can only be induced by economical and hygienic means (which he can appreciate) to adopt "The Simpler Foods," he will, under their influence, gradually experience such purification and enhancement of his mental and moral faculties as will enable him to fully gauge their significance.

In the last chapter is a section entitled "A Few Questions to the Medical Profession," which he offers for the serious consideration of every medical man before venturing to pose as an authority on health. In reference to this 1

<sup>\* &</sup>quot;Muscle, Brain and Diet." A plea for the Simpler Foods, by Eustace H. Miles, M.A., Camb. Thrd Edition, 1901, 3s. od. London: Swan, Sonnenschein & Co., Lim.; New York: The Macmillan Co.

1 "Failures of Vegetartanism." by Eustace II. Miles, M.A., 1902, 2s. 6d. London Swan, Sonnenschein & Co., Lim.; New York: E. P. Dutton & Co.

venture the opinion that the unreasonable and prejudiced (because uninformed) opposition to Food Referm now unfortunately so often manifested by members of that profession, would be much less often encountered if his suggestions be generally followed.

"The Failures of Vegetarianism." Mr. Miles' most recent work is a lit companion to the above. In the introduction he announces that in it "he will not emphasise the arguments for the Simple Foods, nor its many sincesses. but rather try to show why, with all its motives and successes 'Vegetarianism,' in the sense of 'Vegetarian by Choice and not by necessity, must be reckoned a failure "; and in this connection he notes that the word "Failures" has two meanings, that we may as'c "Why it is that so many who have tried vegetariarism have failed?" and also, "Why it is that so few, comparatively, have tried vegetarianism at all?" The main purpose of the book is to give the answers to these obestions, which it does in a clear, though sometimes carstic, manner. It is thus especially valuable to Food Reformers in pilling out the rolks and shoals on which their burk may a more good, and mabine them to steer clear of the contact the Part all the diagram entitled "The A.B.C. of a contribution of Local Labor and Tests of Success "Is particularly good, and social ascent for those who have only recent about discount and social ascent am certain through section of Mr. Mr. Mr. and discount and will reach a discount and access to the control of the control of Research and will reach a discount and access to the control of the contro who have hitherton as difference to the control of the control of

a perasal of which wile in the process of a constraint of the cons character and scope.

In the section of "Good Health, Mr. Miles writes in

"I most on good by the growing of the switch more or less data to the growing of the develop, as tool not physical, most began to the growing of the switch most began to the growing of t

In his section on "My Person, investors there is this very striking pas 12 12

All earctures for power of the form of the control of the meat alone, we game to except the control of the first points. The control of the c

Property of the former of the first the property of the first space. In other words, it is far less tiring for no to die two to live a may of the most swere brain work, while entry the property is and amounts of fleshiess foods, than to do two hours it can wrist eating

flesh with my mea's

I have a firm belief that if once I can get people to the tactoods fairly, even of the title as the few title to the treating to the case to the fairly for the fairly as the few title to the few title to the few title to the fairly for the fairly form, the effects on their whose case to the few title to the few God, to oursexes, and to every one use to be truly be city, then a may possibly be our duty to try the Sample Loods family and open midedly. and, if the find be a success, to adopt them at our own life and to advise others also to make trade."

In the section on "Advantages for Individuals," he writes :--

"With the Simpler Foods may also come a condition that may laugh at these disease germs which none of us can avoid in the air or in the food itself; it may say good-bye to indigestion, to constituted, to kidney troubles, to fatness, no less than to excess ve thinness, it gout, rheumatism, headaches, to undue sleepiness, to restlessness, depression and slackness, to colds and coughs and dependence on the weather. More generally speaking, most of the inconvenences arising from the inevitable conditions of life may become less and beautifully less. 1. . .

The average preacher is worther say something of this general tenor. The average predefer is worth o say something of this general tener. It Began at dictury out a coner' by moment a never ceasing struggle with the evil at a six out me about you. Do it all with the will, he'ped by prover. No cit if all look the Lood (you may eat Fleshtood in modification). Person that I wis a president I should try the Six of a boods for a you'll, and at they succeeded. I should insist on their importance to an orality; less I should not made not leave the above it and it at a six of a bood for a youth.

Such a tric of the Supjer Foods would not by any means take Such a fire of the Supper Foods we i'd not by any means take away the need for the right use of the fact, that er would it give that we alchance of work that I see that God in ended it to work. TR be only well to couse, but it would not be so much concerned with the negleties side the resisting of what latter all are to a large extent thereinal complations as with the positive side, the active dense of goal of the Ring on would be noved on to a higher plane.

Above the Transport of the will come that gradually riving of motion which have the text by the the stongers in complete the gradual of the which have the transport in the West in

Will his come, there will come that gradually riving of molities which I conside to be the strongest argument in taxon of the World's pright. It is best self in the best way so that he may get the most and notices which earn out of hinself. This motive seems to me to give the riving and the words to Duty towards God. The more this room metals, he more we shall be this children.

Again in the section. "Advantages for Special Classes." Mr. Miles says:

Consider the control of the control

In the section of "Some Evils of the Day" there is great trich to what it writer says about the rich :

On the second of the trees of anoder of the sthe misery of the rich; the reason is the trees of anoder of the sthe misery of the rich; the reason is the reason than the a servent the poor. The stands of the reason is the disgraph of the rich transverse of the most termble tragedies with a servent of the reason of the reaso

In the section "A Few Warnings" there is sound advice

The above the example Loods he says," "I must be prepared to the example to the example to the end of the example to the examp

It is the regord home give up the Simpler Loods, and to eat meat, a contract according to the home of these that the different or a family long to the second contract that the most reput off by a doctor who tells him to the trial to Vegetar cusmic in the sense of the potato and contract, for such a diet would naturally lead to failure."

Robt. H. Perks.

## Reason and Faith.

as a represents the self in man; faith represents the God n man. Reason in ves in the sphere of law; faith we an the phere of lave. Reason dwells amid forms; the dwells about the spirit. Reason dwells in time; faith . It in e'er its. Reas in sees only facts; faith sees only Troth. Reason co the world of appearances: faith sees the with of Relian Relian ask for the rights of man; faith requires in in hteologiess. Reason is fearful, cautions, conservative; faith is reliess, bold, and aministive. Reason doubts and distruct ; taits hopes and trusts. Rea on gropes I wly towar is the light; faith beholds it unveiled. Reason is inalytical and critical; faith is synthetic and creative. Reason sees differences; faith sees both identity and unity. Rea on separates and divides; faith draws together and unites. Reason sees incongruity and discord; faith sees congruity and o no rd. Reason spes everything imperfect; faith sees everything potentially perfect. Reason sees only a part; faith sees the whole. Reason works by logic; "faith worketh only by Love." James Garrard Stevenson.

# The Outlook.

he world never forgets. Once a bad name is given to a dog, you will find currish epithets applied to

his tenth generation of puppies!



Many a time have I wondered at the nonsense which I have heard people talk about vegetarianism and about vegetarians, and I have found that it was all because they had heard of some foolish crank years ago, who had done extra-

ordinary things and had called himself a vegetarian to boot!

But it is the way of the world. It has a greedy car for folly and scandal and a permanent memory for things that are black or foolish.

수 수 수 Vegetarianism to-day has to suffer for FADDISM STICKS, the extravagancies of some of its earliest pioneers.

Good, earnest, heart-souled men, throwing all that they possessed into the cause they loved so truly, they nevertheless erred at times in judgment and discretion, and by their want of a level balance upon the ordinary etiquette of life they provoked smiles instead of sympathy, and the scoffers scoffed so loudly at the little oddities of their manners that no one could hear the beautiful voices of their souls.

Even to-day the word vegetarian raises the idea of faddism or crankism in some minds. Foolishly and wrongly I admit, but none the less actually does the heritage of the past cling

to the changed forces of the present. क्षे क्षे

IS IT CHEAP?

The word "vegetarian" too is very closely connected with those restaurants that make cheapness the attraction for custom,

and which feed a man thrice full for the modest sixpence, and would have you believe that bulk is synonymous with nutrition and mass with economy.

Cheapness, therefore, has become associated with vegetarianism, and that "it may be a good thing for the poor" has often been a warning note which has alienated the rich from considering its claims.

Now, The Order of the Golden Age is AVOID OFFENCE. not an inheritor of either of these stigmas. It has, from its inception, made "sancti-

fied common sense" its watchword, and has banned from its ranks any of that faddism or crankiness which it recognizes to be the mark of an unbalanced mind.

We don't want to offend an erring world, we want to win men to higher thoughts and thence to more humane habits. and therefore it is unwise to let every bill sticker plaster up his heterogeneous posters upon the fair wall of Humane Food Reform! **1**₹4 **1**₹4 **1**₹4

FALSE ECONOMY.

The Order of the Golden Age, too, has always avoided linking itself with the farthing economy claim.

We must aim for the best and not for the cheapest, for we shall find that the truest economy follows close in the wake of that which is the most perfect, while we shall not find that the best is obtained by him who niggards his pennies in purchase. # #

THE BASIS OF THE ORDER.

The Order of the Golden Age, too, has not only avoided these things, but it has taken up the positive claim that the ethical plea is the basis of all permanent

reform and of all burning missionary zeal.

Economy may appeal to the poor, and Hygiene may appeal to the delicate, but the longing to be good and to grow nearer the Divine Spirit of God is common to everyone, and lies deep down in every human heart.

Touch this secret spring and the life is changed, the well of water is tapped, and the man can no longer be a mere machine wheel, but he will be found to be a flame of fire lighting up wherever he goes.

AKIN BUT DISTINCT.

The two lines of Vegetarian propaganda and our own advocacy of Natural and Humane Diet are like sisters. Akin, closely connected, having much in common, but

neither wishing to be taken for the other.

Just as the kinship of sisters is known by the identity of their surname, so their individuality is made plain by the difference of their Christian name.

The Order of the Golden Age is one of the stock of many sisters whose common name and common aim includes " Food Reform," but as its individuality is different, so will it prefer to use the name "Fruitarian" to mark the essential difference of its basis and methods from those which have become associated with the great societies which call themselves "Vegetarian." **# # #** 

FRUITARIAN.

Fruit is a beautiful word, it speaks of the gospel of the orchard and the harvest field. It carries you into the garden and the greenhouse. It conjures up the earliest joys of childhood and the pleasantest spots in the desert of disease. The word "Fruit" brings light to the eye and fragrance to the nostril. It whispers of rustling leaves to the listening ear,

artists love to linger over.

The claim of the Order is that before DEATH WITHOUT you inflict serious pain or destroy life, JUSTIFICATION. you have as a moral requirement—to amply justify the necessity for so doing.

and reminds the light touch of form and texture that

It further points out that the plea of "food requirement" is not a sufficient justification when once it has been proved that every essential of nutrition, for the fullest development of the human organism—both in man's physical and supraphysical state—can be obtained from the living world of fruits and nuts and grains and vegetables and from free products of animal life.

EARLY INSTINCTS Take me back to the days of my early innocence, when the ruddy apple and the golden orange spoke their sweet messages to me direct. Take me back to the far

off days when the living cattle and sheep were objects of deepest interest and when their young ones were my comrades and my playmates. Take me back to the country joys where the lambs frolicked in the spring sunshine and the calves sucked my fingers beneath the orchard trees. Blot out of my life all those hardening years when I grew accustomed to the taste of flesh and got over my horror at learning that my pet pigeon was the same as the pie that I had had for dinner. Do this. Restore to the race the innocence that its children still possess at every race birth, and a Fruitarian generation will arise, full of grace and beauty, and of a potentiality for development on other planes that are as yet undreamt of.

Fruitarianism shall be justified of her children.

DERIVATION.

The word "Fruit" even in its origin is a beautiful word and very comprehensive. It not only means the product of the

vegetable world, but it is also interlinked with the Latin word "fructus" which means "enjoyment" as well as "fruit," and it is also a close ally of the Anglo-Saxon word "frucan," which means to "digest" and also to "enjoy," so that in the word itself we have three connected thoughts.

Fruit—Digestion—Enjoyment!

MEANING.

Then when we come to see what "fruit" includes we find that according to the best authorities it is taken to mean:

1. Whatever is produced for the nourishment and enjoyment of man by the process of vegetable growth, e.g., corn, cereals, legumes, vegetables, etc.

II. The pulpy, edible seed vessels of plants, as apples, oranges, berries, etc.

Fruits are still further classified as (i) fleshy in drupaceous and (iii) dry; and it is stated that the

Fleshy fruits include bernes, gourds, orange, and apple like fruits.

Drupaceous truits are stony within and fleshy without, as peaches and plums and cherrie

Dry fruits are divided further into achienes, I lhelm. legumes, capsules, nots, and other kinds.

Fruit is also used metaphorically for animal products.

Thus then the word "Fruit" and "Fruitatian" centum within its ordinary meaning, without any straining at doubtle. derivations, all the essentials of the dietary advocated by the Order, v.z., muts, gram, muts, vegetaties, salad, muk, butter, eggs and cheese.

V.E.M.

There is also an actual difference in the metaries resommer led by the various

The old "Vegetarian Society," hon used a crywinger the stately consistency of it life and with, set apply 1 M as its motto, and price is suther a Western 1 1 c. Milk," and its adherent at line are one to a line in a over the world living a protection of a forest flower opatent." Vegetarial Sonov

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VITAL FOOD.

The Lords Society, whele they are called the LaVis, the LaVis, the LaVis and Vigorous" as the root to, and a mean at the control of

answer to these lemant.

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HUMANITY IN FOOD.

The Orien of the Green Association neither the one note. reks to so de a le ev viville le e

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from all taint of cine to.

When, therefore, any normal et at the there is a cheart as to whether there is no feature to the constant seaton, the Council of the Ood to note to the constant seaton and the Council of the Ood to note to the constant seaton seaton seaton to the gross cruelty to a creation which our latter the constant seaton whether the test representation of the constant seaton to the constant seaton those tubers with a girly best of the constant seaton to take so make and edges at the arms of the constant seaton to the constant se some of it the my to forces of me and is one that is the will digest it better; whether he live our will be a litural and mak and cheese, and abjures the state year of bread and cereals, or whether he is a y terrator a box sistent coin eater it matter not so far as his the citety ment The Order is concerned.

These things do not come within the a red the of "things essentiad" wherein there must be unity. Intital within the greater field where Liberty lives [5,1] view C arromust ever retin supreme.

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NOT OF **OBLIGATION** 

The scientific members of The Order are the best knowledge of the world will be

tested and delivered to The Or or for their guilalce, in the form of advice, but in mone of the ethings is there are compulsion or rule of obligation.

The Membership of The Order regules on v. complete abstinence from flesh and from towl, and anso abstinence from those lishes whose lives are taken to book or gait or other cruel method.

## FISH-EATING NOT CONDEMNED

The Order has never pronounced against the use of thise rish which are taken in a net, in a imma way to that in waich they were drawn from the sacred waters

The planty of the raters abstain to go the eating of fish is well as them, to each a to the and the h, but this is no an objection of The Order out as a combined at, then good you becoming it.

MEDICAL **ADVISERS**  The Medical algebraic Like Obstricents a final eginner who had where to early to some ant e the arter the rite al., Estimence from

The after two must be assumed from lows and flesh. who sy and completely and immediately, be as not the moral degradation which is aveved in the slaughtering and because

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IN OMNIBUS CARITAS.

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So the late problem of reduce the second of the second of

At a Harrison Machine of Machine Machi MR HAROLD WHISTON ke we git at d thought to be a second of the secon at the teather that the restriction of Reform in a will we have the regimenty the restituenty.

My reader which the first that the was Mr. Whiston who reduced the editor than Mr. Len't Courter this we a special Frintarian supplier error is sorthwary weekly sear at Xmas.

week y news, yet then to yet where page supplement to edit and allow yet out at with a seathing condemnation of the hapit of these eating, and to uphold in it the beauties of a humane aristophagy

LINKED PROBLEMS.

Naturally it created a great sensation, and now Mr. Whiston follows it up by taking the chair at an important meeting and showing how intimately interlinked

are the social problems of drink and disease and poverty with the greater problems of right and wrong feeding.

Here is just one extract from a speech that has been reported elsewhere in full:

The explanation for the people leaving the land was because the great demands of people were for certain articles of food, and until the demands of the people changed, the conditions of life in the country con'd not change. He did not know whether they had ever studied the question, but it took nearly four acres of land to produce the equivalent of flesh food which one acre of land produced of non-flesh foods.

If we could check this great immigration from the country to the city, and instead of having one farm servant have six, eight, or ten, they would have thousands of men out of the town back to healther surroundings and under healthier conditions. Herein lay one of the great causes and

one we shall have to face.

From that as a sort of sister thought he wanted to ask them that if he put eight plates of different kinds of food before them, how many could tell him the respective value of these foods? Not many; and yet they might ask what this had to do with home missionary wook. It had this to do with it; the art of building up the physical stamina of the people would go a long way in making the life of the people useful and happy.

Of five thousand strong, full grown men who offered to serve their country when the call was made for Volunteers, three thousand were rejected as physically unit, and he asked them was not this an appalling fact? Three out of five men were physically incapable of serving the nation. Was the food problem nothing? Shirk it we could not afford; the very vitality of the nation depended mon that question. It was true that "the hand that rocks the evade rules the world," and the question was practically in the hands of mothers, and they had to control it. was practically in the hands of mothers, and they had to control it.  $\overset{\bullet}{\mathcal{A}} = \overset{\bullet}{\mathcal{A}} = \overset{\bullet}{\mathcal{A}}$ 

BELLOWING IN AGONY.

I have rarely read a more dreadful bit of news about the doings of a civilized town than is contained in the paragraph I quote below from the Glasgow Herald.

Butchers often tell me that they never have to strike a cow or a bullock or a bull more than once. They say the animal always drops stone dead at the first stroke. I know the statement is false because I have visited many slaughter houses and have seen again and again the poor creature bellow in its agony after it has been struck.

TRUTH MUST BE FACED.

In this case it is difficult to say how many blows fell before sensation departed, and if anyone will try for a moment to put himself in the position of this

"noble specimen" he will dimly understand what a day of

pain and fear and anguish it must have been.

I quote the passage in full, not because I have any joy in recounting these gory, ghastly doings, but because they must be recorded sometimes to remind people of what is actually going on every day and every night behind closed doors and barred gates, and because it is better when you do record them to quote from an unbiassed source so that no one can say that we have exaggerated to make our own case good.

AGONY OR APPETITE.

God forbid that we should play the liar by deliberately exaggerating anything, but in this dreadful traffic, to please the selfish demands of pampered human

stomachs, there is no need for exaggeration.

The truth is often too dreadful to be related.

Many women, aye and men too, eat their steak with complacent nonchalance and say that they cannot listen to tales of the slaughter house because it would put them off their appetite!

An animal's agony is not to weigh as of any value in the scales against a human appetite!

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Here is the paragraph which speaks for WAITING FOR AN itself:—

HOUR TO DIE. Runaway Bull in Glasgow. - A scene of an unusual and intensely exciting character occurred yesterday forenoon in the East-end of the city. The excitement com-

menced within the slaughter-house of the Corporation Cattle Market in Moore Street, where a noble specimen of the Highland bull, after two strokes of the killer's poleaxe, broke furiously away from captivity, and ran amuck through the streets of Calton district.

Infuriated by the blows on its leonine head, the bull tore away from its rope fastenings; the nose ring was a deterrent to its further progress for but a second or two, as, owing to its determined struggles, the animal's nost its gave way to the strain of continuous juggings or almost giant-like strength and to ocity.

Pouring with blood and roating with rage and pain, the great brute dashed through the place, and reached the doorway of the market.

Here a van and horse, which was being backed into the premises, intercepted the bul. Maddened with pain, it rushed on the pony, which it gored behind the shoulder, inflicting a serious, but not fatal, wound,

and upturning the vehicle.

On reaching the vacant piece of ground in Green Street a number of youths contrived to capture the two ends of a rope which still dangled at the animal's head, and which seemed to infuriate it greatly. In this manner the buil was kept from further troubling for about an hour, when Mr. Nelson, brother of the consignee, arrived on the scene with a rifle, and, after several ineffectual attempts to shoot it, ultimately succeeded in bringing it to its knees, under a lorry conveniently placed to bar its way to Great Hamilton Street, in a condition so helpless that half-a-dozen strokes of the poleaxe of a killer in attendance soon ended the noble creature's cureer. The carease was afterwards removed in a waggon to the slaughter-house.

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IN THE PRESS.

The month has been a busy one. Dr. Perks started the ball rolling in the Macclesfield Courier with a masterly letter

on Ethics in diet, and Mr. C. P. Newcombe has been hammering at the Daily News and Daily Chronicle the essential connection

between flesh eating and cancer.

Amongst those who followed up were our staunch and sturdy fighters the Rev. A. M. Mitchel and the Rev. Walter Walsh and another member whose individuality I recognized under the pseudonym of "A London Physician." Mr. Mitchel testifies:

Some of us who have separated ourselves from the carnivorous world, for ethical reasons mostly, have the witness within ourselves how true this ; and there is nothing so convincing as that inward witness.

Mr. Walsh says:

As an Ari tophagist of 11 years standing—with all my household—I can bear witness to the valuable results on health and happiness. The man, woman, or child who lives on that selection of grains, vegetables and fruits, which suits his age, physical constitution, and habit of life, will, I fearlessly assert, enjoy his food more, find greater variety of dish and flavour, develop more vigour of body and more activity of brain, call in the doctor seldomer, and dismiss him quicker than he who lives by the blood and suffering of his fellow-creatures.

A London Physician writes:

May I, as an old abstainer from flesh foods, emphasize the fact that I have seen the very best possible results follow in cases of rheumatism, indigestion, anaemia, and general debility, from giving up absolutely the use of flesh foods and the substitution for them of ripe fruits (especially the dried fruits, such as soaked raisins, figs, dates, plums, etc.), ground-up nuts, soft cheeses, salads, and some well-baked griddle cakes, butter, and

I hope our young enthusiasts will emulate their leaders by stirring up their local newspapers by letters and will then send

me a copy of the paper for next month's notes.

MR. EUSTACE MILES.

Among the men of to-day who have done great things for the ideals of the Order the name of Mr. Eustace Miles stands

high.

Unsparing in his criticism of all that is foolish or faddy he has fought straight and hit out hard for what is highest and best. And more than all, he exemplifies his theories in his own life's prowess.

Mr. Eustace Miles has now been elected a member of the Council of the Order and he has already planned out one or two new methods in which he hopes to be able to help on its

It is always these busy men who are overwhelmed with their labours, who come up fresh and brilliant to undertake new toils and to keep ever alight the fiery comradeship which makes for Victory.

I suppose that if you eat flesh it is just as well to know what you are eating!

PETER'S VISION.

I know some people don't care a pin. They say that since Peter's vision they are bound to make no discrimination, but

to eat all manner of living animals and creeping reptiles and to be thankful.

They consider that there is now no distinction between "clean" and "unclean" food, and that not only is it efficial to eat all sorts of flesh, but that it is actually obligatory, because Peter was commanded to rise and kill and eat.

Ah well! There are some people who can prove anything, but I for one cannot see that Peter's vision makes it obagat ay on me to eat either cows, sheep, snakes, lizards or degs.

I do not quarrel with their belief, it they havest'y and really believe it, so long only as they will not quarrel with rebecause I honestly an I really disbelieve it.

DOGS FOR DINNER.

It is, however, for the half-heart of followers of the Petrine command, for the e win are willing to do the eating or anything, but are not willing to coma e Peter in the

killing of the food, that the Town Council of Guben has acted.

For according to the Morning Lexier:

At the last sitting of the Town Council as a Green on the Ode of was decided to issue a regulation ordering that in future half describendes for human food shall be slaughtered in the paraces augments as a Thank your, Mr. Altred Richard of a

WORK WHILE THE DAY LASTS.

kirdly words of greeting as a for extraction. Thereau's Walden. If prite a new

with you when you key, "History would have been far noher it he had a med a the low hope of Service."

It is not enough to live in the quet that we indirect and to write sweet things; it is no essay to is a cative time or other of our life, to step out to the lene is mailed and to carry some weaker commade's knap to k.

We are packed to remove the stroward

WHAT HAVE YOU DONE?

the annual will. Reason, vind the UDONE?

y underethe week alteriage, factor don't so to led into the rest of the You can't agend to lightly are dety.

neglect your pledge.

If you can do nothing e'se you are to be writed by to one of our pamphlet or an envelope and red to the result of the property of the minimum, but at a cest do that not as

A splendid stock of a setted parallel to the late of y body's needs can be obtained by ending the real parallel to the remaining the adjusters any three address O(a, V, fill of a, Day No excuse, control of the relation of a New York

## PROGRESS.

Let there be many wind we to your on. That all the glory of the un verse May beautify it. Not the man wighter Of one poor creed can cate the rad up ray That shine from count ess surces hear lower The blinds of superstition; 'et the light Pour through tair windows broad as Truth it e't And high as God.

Through some priest currained orifice and grope Along dim corridors of doubt, when all The splendour from unfathemed seas of spile Might bathe it with the go'den waves at I ve? Sweep up the debris of decaying faiths; Sweep down the cobwebs of worn-out levels, And throw your soul wide open to the light Of Reason and of Knowledge. Turn your ear To all the wordless music of the stars, And to the voice of Natine, and your heart Shall turn to Truth and goodness, as the plant Turns to the sun. A thousand unseen hands Reach down to help you to their peace-crowned heights, And all the forces of the firm ament Shall fortify your strength. Be not afraid To thrust aside half-truths, and grasp the who'e. Ella Wheeter Wilcox.

Our Experience.



make a city have their more age to give a. we as 1. ones. It is less than six in this a to 11 cause a convert to the Reference Less, but as my experience has men . . . . . very ordinary character, perhap it is with chronicing.

In the art place, it may be as well to say that I are a F of Reformer entirely trom ta. .. mitarian peri, ques hence I feel

sale . W . In

In the early alou and I was so antertainate as to contract s severe cold, who a went to the heart, leaving it very weak; man has in hait, that there seemed little like, shood of it ever regarding its normal condition. Wane stul in bed, I real. The articles in The Hound of the Golden Age, a few old name et et which had ben'ent to me ly a veget man friend

Once dog the remarked claccounts dealing with the aw at this to which me mers of the brute creation were atticles, some of which mouse in printed in letters of scatter my wife and I decreed. The up it is food once and for ult. And we have

that event and lake to ay, for the benefit of other person of a sight are constitution, that from a child my health ... a lite in the ring talker traving med of consumption world was the year of ago, and at sixteen my heart, to the age to the control of the con

Pural my recommendate adviser was rather a dress of the contract of my reart, and when I to the feet that at a he take of the yards re could . In which to many proceeding to not, it is scarcely to I we see a rate of the angle of the rest of that I and the state of t and the second sold every for the circ, to regain my

My the avery meet w, and when, on his next with a season type well to ome a food reformer. I told and may be a second of a near, he, alchough not a veret in every content of the yacter and stated that possibly I have been seen as the state of the least that I should be now the Languery, Longray, gave me great encourage-

On his attenut a tog term other were anything but the following the state of the to softime with thems that all will working and thinking with a way whater, the quarted themselves, and I begin to gain strength and quary, in a fortunat I was back at lushes to detay now have to built a great amount

hus nose that the plates is a least, to thing a great amount of mental unpoles in a control these than and day by day have be now with an experience, then before my illness.

A most of each of the results of the my illness.

A most of each of the results of the my illness, and resolved the each of the results of the ay. But to the each of the each of the ay. But to the each of the each o the Giaen Age and also Mr. Sidney Beard's Comprehensive

Guide Rook). I was soon able to arone with the best of them able to give my Roland for thed Onver.

My wife, too, I am thankful to say, is much better in health. Always contented and happy, she is now much more so. At one time she found it necessary to have frequent recourse to nostrums, the names of which shall remain unrecorded; now, nothing of the kind is necessary; we physic ourselves with our food. We have no stomach nor liver trouble, brain clearer, flesh healthier and firmer to the touch, skin clearer-everything bright and happy.

I should also like to say that although a life-abstainer from intoxicants, yet, before becoming a vegetarian, I used to indulge in my pipe, of which I found myself getting more fond than I cared to admit. However, since my conversion, I have given it up—and that, simply because I have no desire for it.

At Christmas some friends invited us to dinner. They had turkey among other things, and were more than disgusted and annoyed in finding that we were able to resist turkey: they had prepared nothing else for us; but we had a most enjoyable dinner on Brussel-sprouts, mashed potatoes, bread and butter and cheese, and plum-pudding and custard, with a glass of water, and as a result we were as well the day after Christmas as we were the day before.

A word here to all food-reformers: cultivate a happy manner and smiling countenance. Too many seem borne down by the weight of their comparative isolation. Why be isolated? Mix with people. Talk about humanitarianism. Endeavour to appeal to people's higher nature—it is better than condemning their lower. What have we to be melancholy about? Surely it is rather the opposite! Granted that the knowledge of what is involved in the brutal slaughter of our poor fellow creatures makes one feel sad and at times almost hopeless, but let us leave thoughts of such a character to our own quiet chamber, and give to the world our most enthusiastic and our brightest and our best.

W. R. Bridges.

## "The Ideal Shall Become Real"

whose would rise to the full height of his possibilities must possess an immeasurable faith, not alone in himself but in the co-operation of Divine Love, He must rest in the conviction that all shall work to the good of those who love God; that all desirable ends are to be obtained by whosoever abides in the Truth. To a life so ordered the time is ever ripe to test the assertion of the Spirit. He that once despaired of happiness and equanimity—that in his ignorance gazed upon a cimmerian world—shall yet behold the dawn of a brighter day and rejoice in the promise of a new life, therein to experience a liberty undreamed of: a reality and depth of living until then unrecognised. For the tyranny of the unreal shall be overthrown, and that which filled the horizon shall recede and become as a speck. Stanton Kirkham Davis.

## TO GLUTTON.

Thou hast the same rich, table haunting face: Thy wine bathed eyes and sunset-tinted cheeks And very nose wake festal memories. Thou art a monument of unpaid meals; Each curve of thee speaks suppers; thy mere presence Breathes cellars, larders, kitchens. Thou wouldst stoop And wash the sooty feet of Belial, So he would cram thy greedy stomach with One juicy gorge." John Istorum.

# Materialistic "Science."

aterialistic science asserts her claim as the one solvent; the one touch-stone by which all things in heaven and on earth are to be tested. From

her judgment there is no appeal. This sort of science believes in no other god but herself.

A pseudo man of science goes around with his uplifted stick, hitting at every head he sees. He crashes into the brains of men and animals to find out their contents. He is like the boy who burst in the head of his drum to see the sound inside. He plunges the knife

into the bird's throat to discover the

song, and chatters over the destruction of both bird and song.

When pseudo science has reduced everything to a plane beyond the reach of the human eye, she grasps her microscope and crucible, and tortures yet further the evasive atoms, to find-nothing beyond. When she reaches a point where she can break nothing: can resolve it no further, she stops; says complacently, "We can teach you how to destroy, but we can tell you nothing how to construct."

In Shakespeare's works science finds letters, simply letters. Plunging her reeking hand into that marvellous brain, she can find nothing to raise aloft, and cry, "Behold the mighty wizard!"

With fiery crucible or piercing microscope she can find neither spirit nor knowledge, nor soul of man by which the book was written. There is no thought, nor spirit, nor wisdom in the work—only letters.

This is what materialistic science always finds: body, never the soul. Sweeping the heavens with telescope, wandering amidst interstellar spaces with torch and crucible, she finds no Great White Throne, no habitation of a personal God. What science can not find with glass or plummet she declares non-existent.

When the vivisectionist, in the name of science, cuts into pieces a living dog or a living horse, he reports on the creature's bones and sinews; he never reports on the creature's love for man.

Science is the world's civiliser; but pseudo science has yet to learn that to torture the lower never civilised the higher. The vivisectionist sustains no relation to mercy or goodness or justice. An African chief, on being presented with a rifle, not seeing bird or beast on which to try its powers, fired at a slave at work in a field, and then went down to his palace proud of his gun. How bright the steel! how polished the wood! Out there in the field the slave lay dying in agony. Such is the science of vivisection, a science of knives and saws, a science of cowardice and cruelty. The human soul and the animal soul left out.

We wonder that any human being could have dreamed of a crime so monstrous as dissecting a living animal; that any human being should search among quivering nerves every sensitive spot that he could stab, and burn, and sting with agonies unutterable, and that men of a civilised country would allow other men to commit this useless and heartless crime.

It is impossible to imagine a beforce of this barbarism. The savagery of science will in days to come cause a blush of shame to mantle the brow of honour and of mercy, and the tragedy of its pretentions will be written in letters of deep damnation against the men who practise this monstrous cruelty and those who condone it horrors.

The vivisector is of less value to the world than the animal which he destroys. He hinders and delays the progress of

true surgery.

How fiendish, how terrobe is it as ! In one laboratory in New England boo innocent all time are any la'ly a m asunder for the demonstrations before each succeeding clas in comparative anatomy. And it is pretented that all these horrors are inflicted in the maneral's lane.

There are no works source: agh, better enough, to express my unutterable loathing of this lit of my detestation of this

Truly, "the whole creation mounted and travarieth not untogether until now." What right has a contomals to groaming audit le? He is the total the straight and the creature along the padaway and horrison of latther trest expectation of the creating wind thin to the contract in if the sons of Gold The charme was the perfect willingly, but by reason of Harry we care a contell the lone .a Trope."

We hear the rank thank and you have a compared to the gaster mangevent to every owners a contract and when teaching tusk and on the first to the f be forgotion. "When the new man's Line and faith the control of th

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which is such that the such that is a such that the source of the such that the source of the such that the such t

creatures which be diagonal down with the intendit of each and desplation. Of, it coins a tack nearest process the angels of the pit, it is the text on the terms of the God has given to our care."

It is with fremaling that without the elawful my to be. but sometimes I wonder, a even ite a keeper always and deat with His ent, who will you ansver to in-

If all your largatered in fon should be werter your all the countiess and improved nearly all the gooded, made conbeasts from foreit and desert who we command on the ke a holiday for you, and all the mape are provided as a general home-bred creatures that a selb on neived by the known and torn by the potent, and to valse i by the terminal of your modern science should an wording a not enoughly will be woe, no longer martinal de, with an account of no longer and regarded, what then? Well, then, it is done to you as you save done, you will seek as mercy and tender he in althe breath of the universe; y a will writtee end receive that release you; you will pray and note share hear.

For the Angel of Mercy shall pase by on the older side and have no tear to shed when a cruel it an in everyd.

Frederick H. Allen (of K. elicold, Mas. achievetts ).

# "Life and Beauty."

## How a Lady was Cured of Rheumatism.

The was late at at Thanksgiving dinner, but when she did appear he received the warm welcome due her multing, to y, vivacious looks,



"Report yourself to my guests, and expire the tolly of which you " we been guidy all the e menths," Till e house.

modady, he repaid, my our thends wint emission of my summer natively, and now hove came my ms. As your know I missed all the mase and smallife of last writer

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"S, my weed, I expected the coffee and the meat and it relatives at the latter ways and more egg, if  $w_i = w_i$  we were even the real, it is the engine and are drick and a reserve the court to a safety mave

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"Anly meave to with or pent," was to enterance of

"Year eyes are " and according neck health, came on the street engine

"Gladly, and first of all I will mention fruit—all the kinds that so load down the centre of this table. Bananas and grapes, pears and dates, oranges and apples.

"Then I eat nuts, almonds and pecans, the two best nuts, I think, though the cocoanut furnishes me with a material

that is the best boon of any.

"As to diet, I eat whole wheat bread, and oatmeal, and gluten, and graham crackers made by vegetarians, because they do not use lard or baking powder, and I eat a bread made of a flour especially prepared for such as myself, and such bread as this is a revelation.

"You have all a genume sensation to enjoy if you have not eaten of this staff of life. And I have learned to make it—I, who never tried to make bread in my life before and who never could be induced to learn the art of cooking in any of its branches.

"And I have outgrown my fondness for butter, since I have come to know and eat food that is really food. And, to sum up, I have acquired a new sense—the sense of natural taste, without the use of stimulants—like tea and coffee, pepper and other condiments, and I find that good food tastes as it never did before."

"And what did you eat for your Thanksgiving dinner, that was different from this one you refused to share with us?"

"In the first place, I ate my dinner at 2 o'clock and shall not eat again until to-morrow morning—and it was simpler than usual to-day because I had so many things to do. But I ate all that I desired.

"I had a bowl of wheat flakes and cream, some honey and crackers, and some dates and a banana.

"What, no soups, nor vegetables, no entrées, no pastry?"

"No, usually I eat vegetables, but to-day I preferred a cold meal, and I had the most delicious Thanksgiving dinner I ever ate, and I have since accomplished more work than I would have done in a whole day under old conditions."

"And are you a crank about exercise? My doctor talks exercise to me until 1 hate to hear the subject," said a portly lady.

"Not eating meat, I do not require to take so much exercise. What I eat I easily digest, and I have not of necessity to walk miles each day to aid digestion. And, since I do not have uric acid in my system now, I rarely feel chilly, and enjoy what I never could take, a daily cold plunge."

"Heavens!" exclaimed a nervous, dyspeptic woman near her. "A cold plunge in such weather! Turkish baths have only one drawback for me, and that is the cooling-off. I

should die under vour régime."

"Don't eat meat and you'll change your mind. The world will never be a nice place to live in until men and women decree the abolition of the slaughter house, and there never will be any improvements in our lives until each and every one of us realizes the dreadful injustice we do ourselves in eating meats, no less than in drinking liquors.

My health now is pertect, and for the first time in my life I revel in a sense of complete physical freedom. My release from disease and pain is as great as it would be had I been in prison, and had escaped to liberty. All my faculties are brightened.

"I think quicker, reason better, am more hopeful, cheerful, serene. My eyesight is growing natural. You have all seen me wearing glasses for years. Now I am able to read for periods without them, and I shall soon put them aside for good.

"My hair that was falling out at all times is young and vigorous now, and the new hairs about my temples are darker and stronger than the older growth. The color is in my cheeks where once they were always pale and colorless.

"I hear perfectly; the skin is smooth on my hands; I had some wrinkles and they are fewer in number. My voice, which was always clear, is now exceptional in its power, and I can sing without weariness and better than ever before.

"I read, study, work, plan and execute, and all with a vigor I never knew until I gave up meat and other wrongful things."

"New York Sun."

## Oh the Cost of It.

The South African War, it has been stated, has cost Great Britain alone no less a sum than £250,000,000. These figures are easily written and pronounced, but how many of us have any adequate conception of what they represent. In order to aid us in forming some idea of this prodigious sum, let us see what we, as a nation, could have done with the money if it were laid out for constructive purposes instead of being spent on destructive warfare.

We	might then have provided:			£
	Model Towns, each town containing 1,00	o hous	es,	
	each of the average value of £1,000			100,000,000
2,000,000	Old Age Pensions for the needy and dese	erving,	aŧ	
	£25 a year, or nearly 10s, a week each		• • •	50,000,000
1,000	Public Parks, at £25,000 each park; 2,500	acres	at	
	£100 per acre		•••	25,000,000
50,000	Model Houses, with from 5 to 8 rooms,	bathro	om	
	and small garden, at £400 each			20,000,000
500,000	Free Allotments of Garden Ground, aver	aging	an	
	acre apiece, at £25 an acre			12,500,000
1.250	Places of Worship, available for philanthi	opic a	ınd	
	instructive purposes during the week, a			
	each			12,500,000
100	Model Dwellings or Lodging Houses, for	the po	100	
	men and women, with a garden to	each,	at	
	£50,000 each			5.000,000
500	Cottage Hospitals, at £10,000 each .		• • • •	5,000,000
200	Polytechnics or Intermediate Schools, a	t £25,€	000	
	each			5,000,000
	Public Libraries, at £20,000 each			2.000,000
	Baths and Wash-houses, at £20,000 each	•••	• • •	2,000,000
200	Sets of Almshouses, at £10,000 each			2,000.000
	Orphan Asylums, at £50,000 each	• • •	• • •	2,500,000
	Reformatory Schools, at £50,000 each		* * *	000,000
2,000	Life Boats, etc., or Fire Brigade Apparatu	s, at £	750	
	each		• • • •	1,500,000
	Floating Hospitals for Sailors, at £10,000			1,000,000
10	Sea Bathing Infirmatics or Sanatoria, at	€100,	000	
	each	• • •	• • •	1,000,000
	Soup Kitchens, at £1,000 each	•••	• • •	1,000.000
20	Asylums and Penitentiaries, at £50,000 ea	ch	••	1,000,000
	Total			£,250 000,000

Two Hundred and Fifty Millions of Money.

This enormous sum may be represented in other ways, which may help the mind to grasp it,  $\epsilon.g.$ :—

A million bank notes, packed solidly, like leaves in a book, make a pile over 200 feet high. This sum of 250 millions, if it were packed in £5 Bank of England notes, would make a pile nearly two miles high.

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[Correspondence and enquiries will be welcomed by the Editor of *The Herald of the Golden Age*, Paignton, Devon, and shilling packets of assorted literature will be sent post free for distribution.]

## ANNOUNCEMENTS.

The Annual Report of the work of the Cross for the year foot, which The Admin Report of the Witk of the Crist for the year 1901, Winting the State feet of the analyst end the dux and the distance of an interest of the Order and a soft those who pulse the forther and the hours have no has, madvertening committed, a cipy with contract of the Crist of pipelical to

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